Religious Digital Literacy of Islamic Education Students in Indonesia State Islamic University

Bobi Erno Rusadi[1], Syamsul Aripin[2]
[1,2] Universitas Islam Negeri Syarif Hidayatullah Jakarta
Email: [1]bobi.erno@uinjkt.ac.id, [2]syamsul.aripin@uinjkt.ac.id

Abstract :

Keywords:
Digital Literacy; Religious; Islamic Education Students.

Nowadays, most campuses use the internet for their learning process. Students may search the Internet for literature or information related to the lectures. This phenomenon has an impact on students' behavior in studying religion through the Internet. This phenomenon raises worries because not a few students surf in cyberspace and try to look for information related to religious issues without any further explanation. Furthermore, they did not check the validity of the information. This paper aims to describe and analyze students' ability in religious digital literacy. The sources come from Islamic religious students at some State Islamic University under the Ministry of Religious Affairs. This is *mix-method research with explanatory sequential*. In collecting data, the researcher used questionnaires and interviews. Data analysis techniques were performed with descriptive quantitative analysis and qualitative analysis. This research shows that from eight components of digital literacy, including components of *functional skills and beyond* ability students of Islamic religious education in the "excellent" category, the component of *creativity* in the "good" category, components *of collaboration* in the "good" category, components *effective communication* in the "good" category, components *the ability to find and select information* in the "good" category, components of *critical thinking and evaluation* in the "good" category, components of *cultural and social understanding* in the "good" category, and components *e-safety* in "good" category. The kindly whole from every component from such digital literacy, then religious digital literacy of students of Islamic religious education is at an interval value of 4.0 who enter in the "good" category.

Abstrak :

Kata Kunci:
Literasi Digital; Keagamaan; Mahasiswa PAI.

Dewasa ini, banyak kampus yang menggunakan internet dalam proses pembelajaran. Mahasiswa banyak mengakses internet untuk mencari berbagai literatur atau informasi terkait tugas perkuliahan. Fenomena tingginya penggunaan internet, berimbas juga pada perilaku mahasiswa dalam mempelajari agama melalui media internet. Fenomena ini menimbulkan kekhawatiran karena tidak sedikit mahasiswa yang berselancar di dunia maya dan berusaha mencari informasi terkait permasalahan agama dan menerima begitu saja tanpa ada usaha untuk selektif dan meng-crosscheck informasi yang diperoleh. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis kemampuan literasi digital keagaman mahasiswa PAI di PTKIN Indonesia. Metode

penelitian yang digunakan dalam penelitian ini yaitu menggunakan metode campuran (mix method). Adapun jenis mix method yang digunakan yaitu explanatory sequential. Teknik pengumpulan data yaitu dengan kuesioner dan wawancara. Teknik analisis data yang dilakukan dengan analisis deskriptif kuantitatif dan analisis kualitatif. Temuan dari penelitan ini yaitu dari delapan komponen literasi digital di antaranya: pada komponen functional skills and beyond kemampuan mahasiswa PAI dalam kategori "sangat baik", komponen creativity dalam kategori "baik", komponen collaboration pada kategori "baik", komponen effective communication dalam kategori "baik", komponen the ability to find and select information dalam kategori "baik", komponen critical thinking and evaluation dalam kategori "baik", komponen cultural and social understanding dalam kategori baik dan komponen e-safety dalam kategori baik. Secara keseluruhan dari setiap komponen dari literasi digital tersebut, maka kemampuan literasi digital keagamaan mahasiswa PAI berada pada nilai interval 4,0 yang masuk dalam kategori baik.

1. Introduction

The development of technology and information in Indonesia is developing rapidly and fastly. Since the pandemic hit Indonesia, people's mindsets and behavior toward the Internet have changed massively. Interaction with the Internet during the pandemic has to get used by the Public for many interactions with the digital world. This statement is in line with a survey from the Association of Indonesian Internet Service Providers (APJII) that from 2019-2020 data obtained, internet users currently have reached 196.71 million of Indonesia's total population of 266.91 million. This number is fantastic and has experienced an increasing trend from the 2018 survey which was still at 171.17 million. Based on this data, there has been an increase in internet users by 25.54 million or 8.9% in the last two years. This survey also shows that the largest number of internet users are in Java at 55.7 %, followed by Sumatra at 21.6%, Papua at 10.9%, Sulawesi at 6.6%, and Bali and Nusa Tenggara at 5.2 %.[1] Based on the results of this APJII survey, internet use by Indonesians is experiencing an increasing trend every year. The fact of this increasing trend is supported by the pandemic conditions where many activities are carried out through cyberspace.

Related to that phenomenon, increased internet use is also experienced on campus. Students may search the Internet for literature or information about the lectures. The high use of the Internet also impacts students' behavior in studying religion through the Internet. The Internet is becoming the place to ask about unresolved religious issues. Students browse the Internet and other digital media to get information about religious problems. Cahyono and Shafira explain that most Indonesians use the Internet as a source of information, including

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[1] Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) Bekerja Sama dengan Indonesia Survey Center, *Laporan Survey Internet APJII 2019-2020 (Q2).*

information on religion.[2] Mabrur and Angga also stated that information on digital media becomes not only a source of information in the digital age but also a source of reference religion that offers a variety of content exciting religion. This information resulted exists dynamics in the study and understanding of the former religion by studying *turats* books*,* and *mudzakarah*. This phenomenon could be conducted instantly only through digital media.[3]

This statement is also in line with the results of a survey conducted by the Center of Islamic Studies and Societies UIN Jakarta (PPIM). The result shows that 84.15% of respondents, young respondents, stated that their source for understanding religion is from internet media. The survey also shows that the young generation tends more intensely to access information from internet media.[4] Worries are raised by this occurrence. Since many students use the internet to research religious topics and acceptance, it is necessary to pick and double-check the information gathered. Mabrur and Angga (2020) argued that digital media could change the understanding pattern of religious society. The media has replaced the teacher's position as a deliverer of religious information. When religious information in various digital media is taken for granted, the media seems to be a 'religion' for its users.

The same is true for pupils in Islamic Religious Education (PAI). pupils in Islamic religious education will enlighten pupils about religious issues as prospective *ustaz*, thus the information presented must be accurate. Additionally, graduates of Islamic institutions of higher learning may enlist in the neighborhood and become *ustaz*. Therefore, it is crucial to pay close attention to the verification of information that is both received and transmitted.

In *American Library Association's Digital Literacy Task Force*, digital literacy is the ability to use technical information and communication to discover, evaluate, create, and communicate which information is needed for cognitive or technical.[5] According to Paul Gilster, who is mentioned by Spiers et al, digital literacy is the capacity to comprehend and make use of information in a variety of forms from a variety of vast sources accessed through a computer.[6]

Digital literacy is the ability to access, manage, understand, integrate, communicate, evaluate, and create information safely and appropriately through digital technology.[7] Digital literacy is also interpreted as the ability required to live, study, and work in a community where communication and access to information increase through technology digital as internet platforms, social media, and mobile devices. Digital literacy is also defined as the ability of individuals to

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[2] Fajar Cahyono dan Irnasha Shafira, *New Piety: Catatan Kritis Terhadap Praktik Keagamaan Muslim Indonesia dalam Media Baru,* Serial Studi Kasus #72, *Center for Digital Literacy,* (2020).
[3] Mabrur Dan Angga Marzuki, "Literasi Digital: Sumber Paham Keagamaan Pada Mahasiswa Penghafal Al-Qur'an Di Ptiq Jakarta," *PENAMAS* 33, no. 1 (2020): 77–94.
[4] Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, *Beragama Ala Anak Muda: Ritual No, Konservatif Yes*, 2021, https://ppim.uinjkt.ac.id/2021/12/09/launching-hasil-penelitian-ppim-uin-jakarta-beragama-ala-anak-muda-ritual-no-konservatif-yes/
[5] *The American Library Association's (ALA) Digital Literacy Task Force.* Digital Literacy, Libraries, and Public Policy. (2013).
[6] Hiller A. Spires *et al., Digital Literacy for the 21st Century,* IGI Global.
[7] UNESCO. (2018). *A Global Framework for Reference on Digital Literacy Skills for Indicator 4.4.2.* UNESCO for Institute of Statistics, Canada.

discover, evaluate, exploit, share and create content using technical information and the Internet.[8] Stergioulas explains that digital literacy is awareness, attitude, and ability to use digital and diverse devices its features in a manner appropriate for identifying, accessing, organizing, integrating, evaluating, analyzing, and synthesizing source digital information, constructing the new knowledge, creating media of expression and communicating it to others.[9] Meanwhile, Martin, as quoted by Miranda et al., explains that digital literacy is the awareness, attitude and ability of individuals to use digital tools and facilities appropriate for identiting, accessing, managing, integrating, evaluating, analyzing, and synthesizing digital source power, building new knowledge, creating expression media, and communicate with others, in context further, build new knowledge, create media expression, and share with others, in context situation life certain, for possible action constructive social and reflection on this process.[10] In other words, digital literacy is not only the ability of somebody to operate a computer or keyboard. However, starting with essential knowledge is the ability to use the Internet and search for information from search engines, then next with the ability to evaluate and use in a manner critical information.[11]

Digital literacy is also defined as a set of necessary skills for becoming a member of the modern world mediated by the Internet. Baron explained that somebody said to have digital skills not only understand messages digitally. However, skills from digital literacy that can use modern digital technology to access information, maneuver through network information in a manner complex in the digital world, be qualified to read and understand messages or information in the digital world, and contribute to a digital world.[12] Hague and Payton, as quoted by Hendra and Salim, also stated that digital literacy is the ability of somebody to apply digital media to find digital information, think critically, be creative, collaborate and communicate effectively.[13]

The National Literacy Movement (GLN) team also formulates definitions related to digital literacy. Digital literacy is interpreted as understanding and skills in using digital media, equipment communication, and network to find, evaluate, use, create information, and make use of it in a manner healthy, wise, intelligent, careful, precise, and obedient law in framework build communication and interaction in life every day.[14]

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[8] Alberto D. Yazon et al., "Digital Literacy, Digital Competence and Research Productivity of Educators," *Universal Journal of Educational Research* 7, no. 8 (August 2019): 1734–43, https://doi.org/10.13189/ujer.2019.070812.

[9] UNICEF (2019). *Digital Literacy for Children: Exploring Definition and Framework,* UNICEF, USA.

[10] Paula Miranda *et.al., Digital Literacy in Higher Education,* Springer International Publishing AG, part of Springer Nature (2018).

[11] Buckingham, David. "Defining Digital Literacy." Medienbildung in Neuen Kulturräumen, 2010, 59–71. doi:10.1007/978-3-531-92133-4_4.

[12] Robert J. Baron, "Digital Literacy," in *The International Encyclopedia of Media Literacy*, ed. Renee Hobbs and Paul Mihailidis, 1st ed. (Wiley, 2019), 1–6, https://doi.org/10.1002/9781118978238.ieml0053.

[13] Hendra Nelva Saputra and Salim Salim, "Potret Sikap Mahasiswa Dalam Penggunaan Literasi Digital," *Jurnal Komunikasi Pendidikan* 4, no. 2 (July 30, 2020): 94, https://doi.org/10.32585/jkp.v4i2.667.

[14] Tim Gerakan Literasi Nasional, *Materi Pendukung Gerakan Literasi Nasional,* Kementerian Pendidikan dan Kebudayaan, (2017).

Meanwhile, religious digital literacy is defined as all shape-loaded content information religious and made source acquired spiritual knowledge from the digital world.[15] In line with the explanation, digital literacy is also defined as the ability literacy somebody literate to look for religious information through digital media.[16] Based on the explanation, religious digital literacy could be interpreted as the ability of somebody to access religious information then continue to aspects of reasoning by reading in a manner detail and validation information with compare with source the religious information else, and then share the information with others.

Adiputra as quoted by Astuti deciphers that digital literacy refers to ten competencies*: accessing, selecting, understanding, analyzing, verifying, evaluating, distributing, producing, and participating.*[17] Meanwhile, Balshew as quoted by Naimatus and Kannisa explains that eight fundamental elements in digital literacy incorporate 8C: *cultural, cognitive, constructive, communicative, confident, creative, critical,* and *civic. Cultural* is the ability to use various digital media. *Cognitive* is the attitude of expanding the outlook. *Constructive* is increasing valuable creativity by taking advantage of the Internet. *Communicative, confident, and creative* are interpreted that somebody capable of digital literacy can communicate, create, and choose not quite enough answers using the Internet. *Critical* is somebody capable of utilizing power he reasoned in a manner critical from every internet information obtained. Whereas *civic* use the Internet to present good social order.[18] Eight components of this capability are based on the mechanism of digital literacy.

ICT Watch as quoted by Acep et al., also compiled Framework Indonesian Digital Literacy with the pillars of *Internet Rights and Internet Governance* with three components: protection/safeguard, rights, and empowerment. Protection/*safeguard* related to personal data security internet users. Rights related to rights are necessary essential understood and respected by Internet users. Empowerment is related to the empowerment of internet users to increase productivity and performance.[19]

Related to the explanation above, religious digital literacy could be understood from the third point's perspective. Religious digital literacy is one shape of empowermen*t* from digital literacy as it shapes efforts to increase productivity and performance, especially in religion. In the context of students of Islamic religious education as *users,* students are expected to be capable empower ability his religion through digital media.

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[15] Mahmudah Nur, "Literasi Digital Keagamaan Aktivis Organisasi Keagamaan Di Madrasah Aliyah Negeri (Man) Di Kota Bandung," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 5, no. 1 (June 27, 2019): 1–14, https://doi.org/10.18784/smart.v5i1.745.

[16] Ramdhani, Rizki *et.al.* Perilaku Literasi Digital Keagamaan Mahasiswa UIN Sunan Ampel Surabaya*, Jurnal Smart,* Vol. 7 No.2, (Desember, 2021). 184-195. https://doi.org/10.18784/smart.v/7i2.1320

[17] Yanti Dwi Astuti, "Digital Literacy Competence Of Indonesian Lecturers On Analysis Hoax In Social Media, *Library Philosophy and Practice (e-journal).* 5234

[18] Tsaniyah, Naimatus dan Kannisa Ayu Juliana. Literasi Digital Sebagai Upaya Menangkal Hoaks di Era Disrupsi. *Al-Balagh,* Vol. 4 No. 1, (2019) ,122-140.

[19] Acep Syarifudin dkk, *Kecakapan Literasi Digital Indonesia,* Kementerian Pendidikan dan Kebudayaan, tt.

Islamic education students urgently master the ability of religious digital literacy to be selective in finding and sharing information about religion in cyberspace. Selective in looking for information is a necessary thing done so that the information is obtained valid and can be held accountable. One essential expertise mastered by Islamic education students is selecting information religion in cyberspace, besides proficiency in surfing in cyberspace.

Ability student in digital literacy is urgent for owned students. This statement, as mandated in the National Higher Education Standards outlines the challenges faced by universities in developing curricula in the revolutionary era of Industry 4.0, producing literate output such as literacy of data, literacy of technology, and literacy of good man based on understanding religious beliefs.[20]

This study is urgent to do because it is urged on the phenomenon that occurs among students, especially Islamic education students in obtaining religious information. Religious information obtained from digital media will gradually affect the religious understanding of Islamic education students. This statement is in line with the results of research from the Center for the Study of Islam and Society (PPIM) UIN Jakarta, which explains that one of the things that influence the religious understanding of students is the source of religious information obtained from digital media or the Internet.[21] This statement is also reinforced by the findings of Mabrur and Marzuki, that the current phenomenon among students is an *instant culture of* obtaining information. Religion affects students due to the limited ability to read classical religious literature.[22]

Studies related to religious digital literacy have already many done. Researchers among them study from Pertiwi and Mustafa. The results of their research show that the use of *Schoology* can increase student digital literacy precisely literacy information and data as well as communication using technology.[23] The next study from Nur with the results of his research, shows that religious digital literacy of religious activists in Madrasah Aliyah Negeri is already in the phase of finding, using, and disseminating for necessary preaching. Then frequent digital media is used to look for information from social media. It is because social media usually displays interesting pictures, attention, and convenience in reading information. Rizki Ramdhani et al also do the same research. Their study results show that the behavior of religious digital literacy students of Malang State Islamic University is already at high and medium levels. Next, research from Mabrur and Angga Marzuki's results show that content da'wah in digital media is in great demand by students memorizing the Quran. Figure lecturer who became an idol at once became a source of religious namely

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[20] Aris Junadi dkk. *Panduan Penyusunan Kurikulum Pendidikan Tinggi di Era Industri 4.0 Untuk Mendukung Merdeka Belajat-Kampus Merdeka.* Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, (2020).

[21] Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta. *Internet, Pemerintah, dan Sikap Keberagamaan Generasi Z.* (2018), https://ppim.uinjkt.ac.id/2018/11/11/survey-ppim-internet-pemerintah-dan-pembentukan-sikap-keberagamaan-generasi-z/

[22] Marzuki, "Literasi Digital: Sumber Paham Keagamaan Pada Mahasiswa Penghafal Al-Qur'an Di Ptiq Jakarta."

[23] Untari Gunta Pertiwi and Bachrudin Musthafa, "University Students' Digital Literacy Competence: A Case Study with Learning Management System" (Thirteenth Conference on Applied Linguistics (CONAPLIN 2020), Bandung, Indonesia, 2021), https://doi.org/10.2991/assehr.k.210427.094.

Ustaz Abdul Shomad. Height interests students in looking for information from the Internet because of *instant* culture and limitations for studying information through the *turats.*

This study is a continuation of studies before. Research earlier only focuses on religious digital literacy at the high, medium, low, and seeking stages source information religion, too object study is still global in students at a university. While on research, the researcher will continue looking for information on the ability of students of Islamic religious education to filter information and share it on social media, focusing on students of Islamic education as teacher candidates.

Based on the above, this study considered the need for doing. This study aims to analyze the digital literacy of students of Islamic religious education. Indicators of religious digital literacy in this study refer to Hague and Payton's opinion on digital literacy: functional skills and beyond, creativity, collaboration, effective communication, the ability to find and select information, critical thinking and evaluating, cultural and social understanding, and e-safety. The benefit of this study is to give direction to students of Islamic education to be selective in looking for information about religion in the digital world.

2. Methods

This study uses *mix-method* approach. Cresswell explains that *the mixed method* is a method that combines and integrates qualitative and quantitative research. The type of *mix* method used in this research is *explanatory sequential. In the explanatory sequential,* researcher conducts research at the start with the quantitative approach, analyzes results, and develops a conclusion by explaining in detail the qualitative method. [24]

This study was conducted on Islamic education students at three State Islamic Universities in Indonesia, including UIN Syarif Hidayatullah Jakarta, UIN North Sumatra, and IAIN Syekh Nurjati Cirebon. The reason for choosing these three institutions is because these three Islamic education institutions have a Faculty of Education and Teaching Sciences that has contributed to producing professional and competent prospective teachers in the field of Islamic education. In addition, the selection of these three institutions also represents universities in Jakarta, Sumatra, and Java.

Data collection techniques consist of questionnaires and interviews. The questionnaire was spread to students majoring in Islamic education for analysis technique data in the study with descriptive quantitative data analysis. Data from the results of the questionnaire will be analyzed with quantitative descriptive analysis. Analysis quantitative descriptive is statistics used to analyze data with a method that describes the data as such exists without mean make a valid conclusion general or generalization.[25] Obtained data will be served in the shape table frequency. Then, the result data quantitative data conclusions will be described in a manner detailed qualitative.

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[24] Jhon W. Creswell, *Research Design Qualitative, Quantitative, and Mix Methods Approach.* 4th ed. Unites State of America, 2014.

[25] Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D,* Cet. Ke-23, Bandung: Alfabeta, 2016.

3. Results and Discussion

3.1. Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University

Hague and Payton elaborated that there are eight components of digital literacy details from the ability to digital literacy. Those eight components are illustrated in Figure 1 as a skill that must be mastered by students.
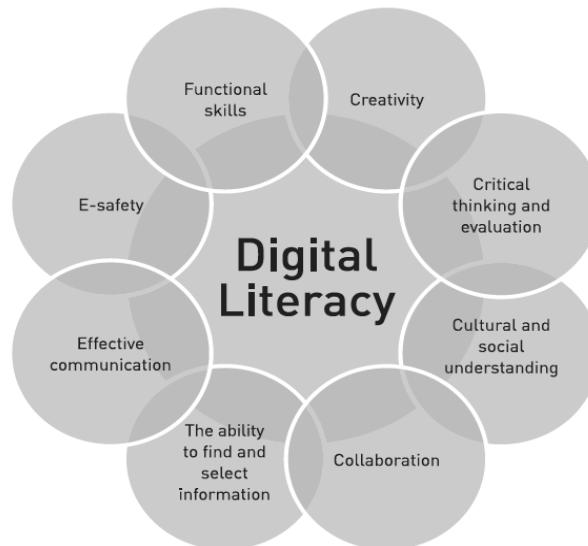

Figure 1.
Component of Digital Literacy

Based on Figure 1, the eight components of digital literacy consist of functional skills, creativity, collaboration, effective communication, the ability to find and select information, critical thinking and evaluation, cultural and social understanding, and e-safety.[26] Functional skills is the ability to use and operate digital technology and access information in the digital world. Creativity is the ability to create the information obtained from digital media. Creativity is included in it, which is creating a product, thinking creatively, and creating or producing new knowledge. Collaboration is the ability to collaborate and interact in the digital world shape convey information and ideas in the digital world. Effective communication is the ability to communicate effectively in the digital world. The ability to find and select information is the ability to find and select information obtained in digital media. Critical thinking and evaluation is the ability to analyze and evaluate every acquired digital information. Cultural and social understanding is the ability to understand context, traditions, and culture in the digital world. Meanwhile, e-safety is the urgent thing in digital literacy is the ability to understand security in interacting in the digital world. Following this is the results of eight components of digital literacy of Islamic education students at Indonesia State Islamic University.

1) Functional Skills and Beyond

The first component of digital literacy is functional skills and beyond. Functional skills and beyond digital literacy is the ability of somebody to use

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[26] Cassie Hague and Sarah Payton, *Digital Literacy Across the Curriculum*, FutureLab Innovation in Education, (2010).

various digital devices to access information. In this study, the researcher analyzes ability Islamic religious education students' ability to use various digital devices. The researcher details the part of functional skills and beyond into three indicators: the ability to use digital devices, capabilities in utilizing digital features, and the ability to use digital features to access religious information.

For the first indicator, obtained information that 48.6% of respondents strongly agree with the ability to use digital devices such as phones and laptops. While 47.3% stated agree to show Islamic education students can and have used to in use various digital devices and 4.1% stated not enough agree. These data show that students of Islamic education already have an excellent ability to use various digital devices. Students are already familiar with using *gadgets,* computers, laptops, or tablets.

Using digital devices is also accompanied by utilizing various digital features. For the second indicator, obtained information that 43.2% of Islamic education students strongly agree and 52.7% agree with the ability to use various digital features. These features include *Google, WhatsApp, Instagram, YouTube,* and even *TikTok.*

Next, on the third indicator, the results obtained were that 51.4% strongly agreed, 45.9% stated agree, 1.4% less agree, and 1.4% did not agree related to the use of religious digital features for accessing information or religious reference. Furthermore, based on the analysis of indicators on the first component, *functional skills and beyond*, can be seen in Figure 2.
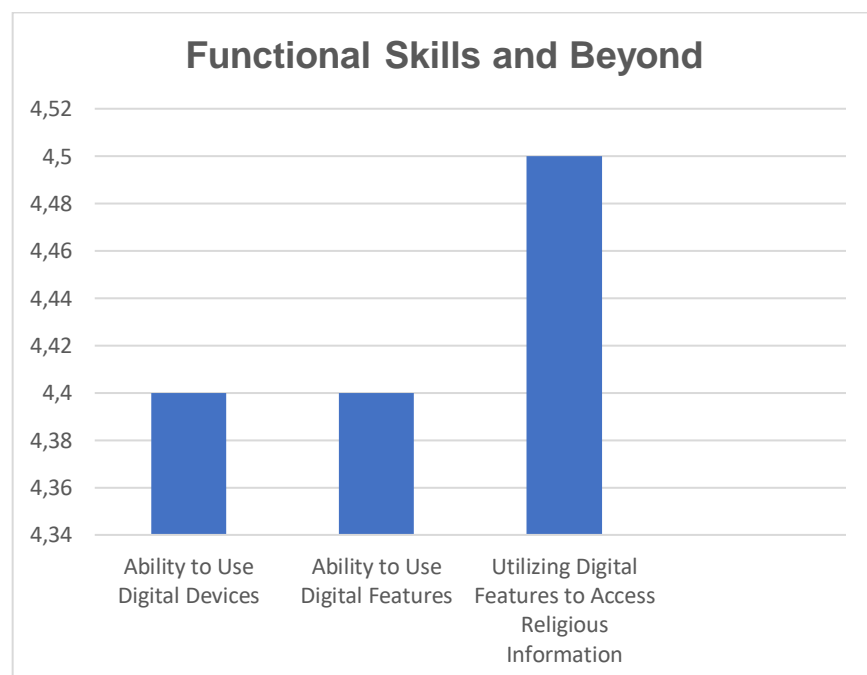

Figure 2
Functional Skills and Beyond

Based on Figure 2, it can be seen that the value on the first indicator namely 4,4, the second indicator is 4,4, and the third indicator is 4,5. The average value of three indicators of functional skills and beyond is 4,4. Referring to the interval table, the value of 4.4 is included in the excellent

category. This data shows the ability of Islamic education students to use digital devices and utilize their features to access religious information classified as very good.

Related to the first component is also obtained information from the interview, that the most frequent digital devices used by students of Islamic education to look for religious information are mobile phones, laptops, and computers. As many as 98.6% of Islamic education students revealed that the phone had become the most accessible digital device to look for information on religion.

Based on the interview, obtained information on the frequent digital features used by Islamic education students in looking for religious information is Youtube and Instagram 84% of Islamic education students stated that a regular digital feature used for looking for religious information is Youtube. Then followed by 78.1% stated Instagram is also a frequent digital feature used. This data shows that these digital features become the easiest feature for Islamic education students to scatter information about religion on the Internet.

Next, related to the religion topic accessed by Islamic education students. Based on the interview obtained information that the issue frequently religion accessed by various Islamic education students is 75.3% stated that the topic of religion accessed is Islamic Education, 67.1% stated *fiqh*, 58.9% stated the Islamic history, 49.3% stated murattal Al-Quran, and 46% stated the Akidah Akhlak.

This data shows that Islamic education students have utilized digital content to look for religious information and religious content found on the Internet is necessary to select well so that the information obtained is valid.

2) *Creativity*

The second component of digital literacy according to Hague and Payton is *creativity. Creativity* in digital literacy is the ability to create information obtained from digital media. On this component, researchers analyze the creativity of Islamic education students from the ability to make and create religious information. The researcher details the part of creativity into three indicators namely the ability to make religious content, the ability to create information acquired from the Internet for becoming new content, and checking out accurate religious content to the lecturer or religious expert.

The results of the data show that the first indicator is the ability to make religious content, 13.5% of Islamic education students stated strongly agreed, 45.9% stated agreed, 33.8% stated not enough agreed, and 6.8% stated no agree.

Next, on the second indicator namely the ability to create religious information acquired from the Internet for becomes new content obtained data 12.2% stated strongly agree, 43.2% stated agreed, 32.4% stated not enough agreed, 10.8% stated no agree and 1.4% stated strongly disagree.

On third indicator is the inspection of truth content religious before being *shared* in the digital world, data was obtained, namely, 18.9% stated that they strongly agreed, 41.9% stated agreed, 25.7% stated not enough agreed, 12.2% stated no agree, and 1.4% said strongly disagree. Furthermore, based on the results of the analysis of indicators obtained data as shown in Figure 3.
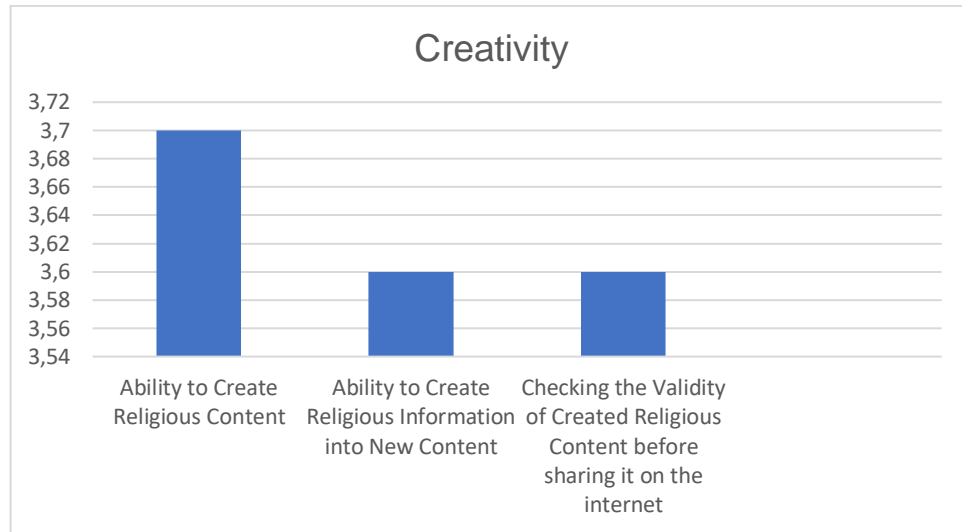
Figure 3
Creativity

Based on Figure 3, we can describe the value on the indicator first namely 3,7, and indicators second 3,6. The next average value of the two indicators for *creativity* is 3.6. Referring to the interval table, the value of 3.6 is included in the good category. This data shows that the creativity of students of Islamic religious education in religious digital literacy is quite good.

Related to making religious content, based on interviews obtained that students of Islamic religious education already own creativity for making content religious in the digital world. One of the mediums is *youtube.* Youtube media is a frequent digital feature used by students to develop creativity by making videos with religious content.

3) Collaboration

The third component of digital literacy is *collaboration. Collaboration* is the ability to collaborate and interact in the digital world in the form of conveying information and ideas in the digital world. On this component, the researcher analyzes the ability of Islamic education students to collaborate, especially in the digital world in religious form, sharing religious information in the digital world. The researcher detail part of collaboration into two indicators: active role and engaging interaction and discussion in the connected digital world with religion and conveying opinions or ideas related to religious information in the digital world.

The data results show that the first indicator is an active role and engaging interaction and discussion in the connected digital world about the religion obtained namely 23% stated strongly agreed, 48.6 stated agreed, and 28.4% stated not enough agree.

Next, the second indicator is conveying an opinion or idea-related religious information in the digital world obtained data namely 16.2% stated strongly agreed, 52.7% stated agreed, and 31.1% stated not enough agree. The data of this can be illustrated in Figure 4.
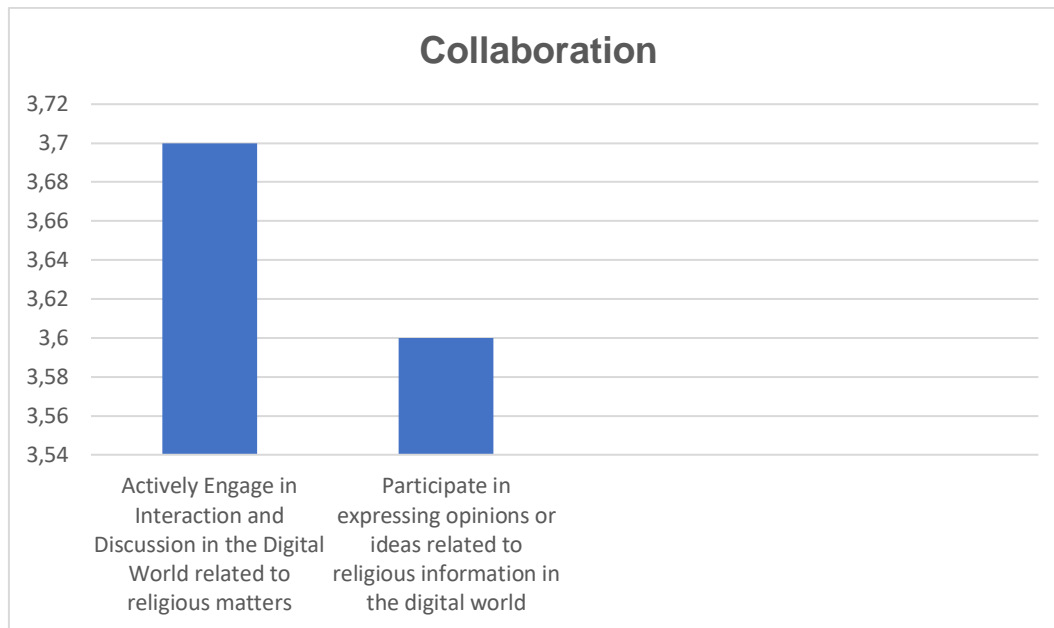
Figure 4
Collaboration

Figure 4 shows the score on the first indicator namely 3.7 and the second indicator 3,6. The average value of the two indicators for *creativity* is 3.6. Referring to the interval table then the value of 3.6 is included in the good category. This result shows that the ability of Islamic education students to collaborate in the digital world is quite good.

4) Effective Communication

The fourth component is effective communication. Effective communication is the ability to communicate effectively in the digital world form convey information related the religious information. On this component, the researcher analyzes the ability of Islamic education students to communicate actively in the digital world. The researcher details the part of effective communication into two indicators namely accepting and understanding the information from the Internet well and can make a sentence or communicating religious information on the Internet with practical and easy language understood.

Based on the questionnaire obtained results on first indicator is the ability to accept and understand information religious from the Internet well is 26% of Islamic education students stated strongly agreed, 58.9% stated agree, 15,1% stated not enough agree.

Meanwhile, the second indicator is the ability to make a sentence or communicate religious information on the Internet with practical and easy language. Data obtained were 17.8% of students stated strongly agree, 61.6% stated agree, 19.2% stated not enough agree, and 1.4% stated no agree. Furthermore, the data can be seen in Figure 5.
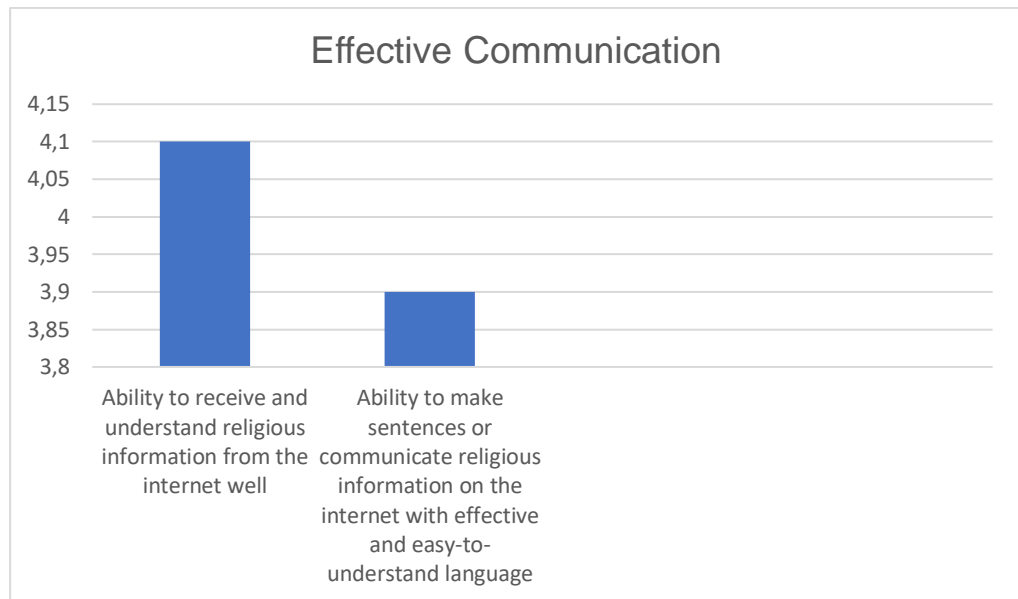
Figure 5
Effective Communication

Based on the graphic above, could be described that the value on the first indicator namely 4.1, and the second indicator 3,9. The average value of the two indicators for *effective communication* is 4.0. Referring to the interval table, the value of 4.0 is included in the good category. This data shows that the ability of Islamic education students to communicate effectively about religion in the digital world is quite good.

5) The Ability to Find and Select Information

The fifth component of digital literacy is finding and selecting information. The ability to find and select information is the ability to find and select information obtained in digital media. On this component, the researcher analyzes the ability of Islamic education students to access as well as select religious information from the Internet. The researcher detail part of the ability to find and select information into two indicators: the ability to access and find information from diverse Internet features and the capability to look for information thoroughly and selectively from the hoax information.

The results of the questionnaire obtained results on the first indicators that 34.2% stated that strongly agreed, 58.9% stated agreed, and 6.8% stated not enough agree. Meanwhile, on the second indicator data obtained that 39.7 stated strongly agreed, 52.1% stated agreed, 6.3% stated not enough agreed, and 1.4% stated not agree. Furthermore, the data is performed in Figure 6
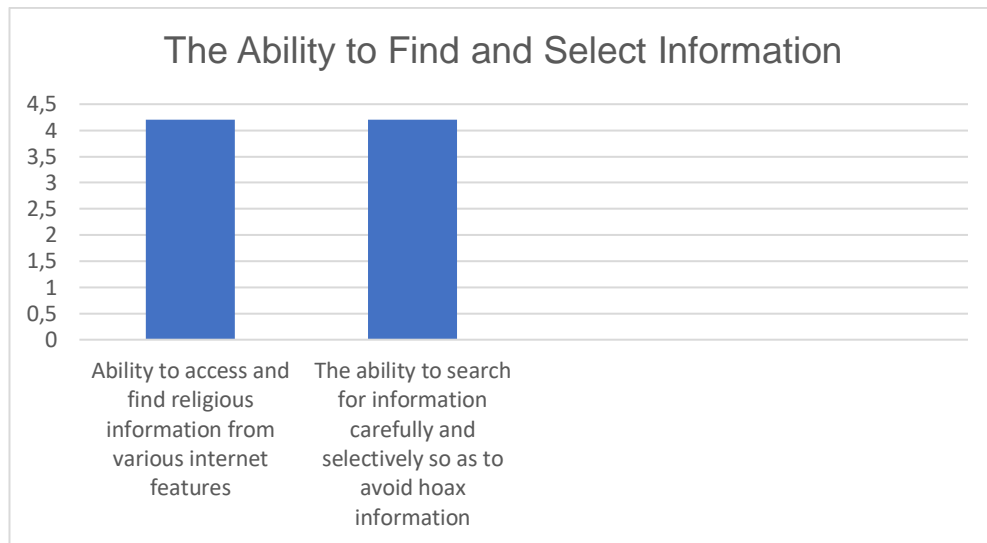
Figure 6
The Ability to Find and Select Information

Based on the graph above, the value on the first indicator namely 4.2, and the second indicator 4,2. Next, the average value of two indicators for *the ability to find and select information* is 4.2. Referring to the interval table, the value of 4.2 is included in the good category. This data shows that students of Islamic religious education's ability to find and select religious information in the digital world are quite good.

6) *Critical Thinking and Evaluation*

The sixth component is critical thinking and evaluating. Critical thinking and evaluating are the ability to analyze and evaluate any digital information obtained. On this component, the researcher analyzes the ability of Islamic education to access as well as select information religious from the Internet. The researcher details the part of critical thinking and evaluating into three indicators namely the ability to analyze religious information acquired from diverse internet resources, the capability to give the evaluation from every piece of information acquired by religion on the Internet, and the capability to test truth information acquired religion from the Internet.

From the questionnaire was obtained the information that on the first indicators 20.5% stated strongly agreed, 67.1% agreed, 11% stated not enough agreed, and 1.4% stated not enough agree.

Next, on the second indicator data was obtained that 20.5% stated strongly agreed, 60.3% agreed, and 19.2% stated not agree enough. Meanwhile, on the third indicator was data obtained that 23.3% stated strongly agreed, 61.6% stated agreed, and 15.1% stated not enough agree. Furthermore, the data is illustrated in Figure 7.
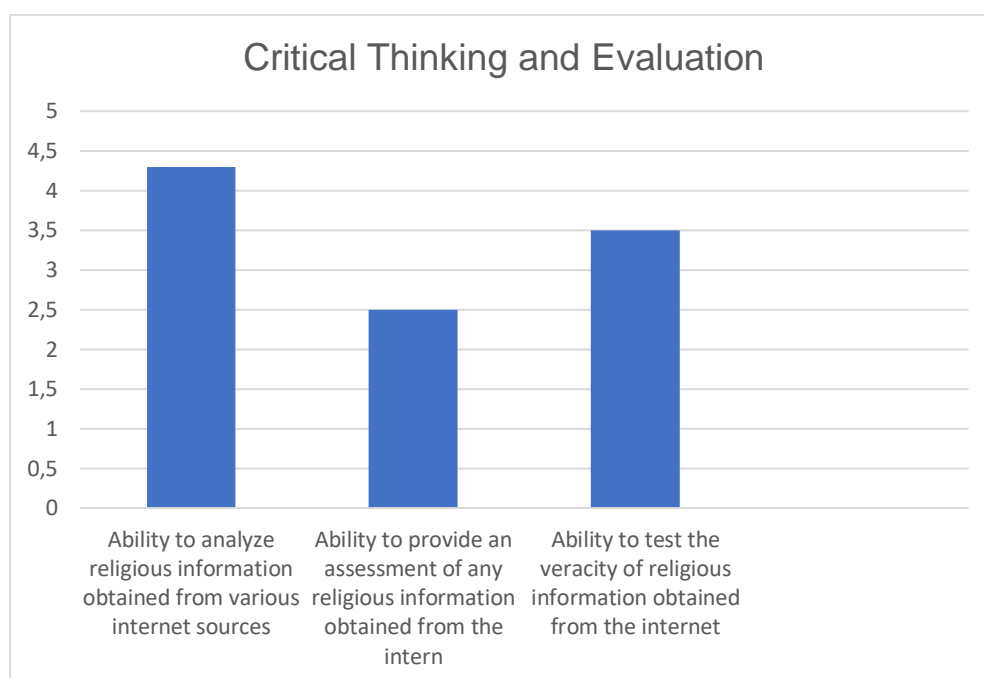
Figure 7
Critical Thinking and Evaluation

Based on the graphic above, could be described that the value of the first indicator is 4.0, the second indicator is 4.0, and the third indicator is 4.0. The average value of the three indicators for *critical thinking and evaluating* is 4.0. Referring to the interval table, the value of 4.0 is included in the good category. This shows that the ability of Islamic education students to criticize the information and provide an evaluation of religious information from the Internet is quite good.

7) *Cultural and Social Understanding*

The seventh component is cultural and social understanding. Cultural and social understanding is the ability to understand the context of social and cultural texts in the digital world. On this component, the researcher analyzes the ability of Islamic education students to understand the context of Indonesian society and culture for searching and creating religious content in the digital world. The researcher detail cultural and social understanding components into two indicators: the ability to access and create religious content in the digital world according to ethics sociability and abilities access and capabilities to make religious content in the digital world according to the Indonesian culture.

Based on the questionnaire obtained information on the first indicators that 34.2% of Islamic education students stated that strongly agreed, 58.9% stated agreed, 5.5% stated not enough agreed, 2.7% stated no agree, and 1.4% said very much not agree.

Next, on the second indicator, obtained information that 23.3% of Islamic education students stated that strongly agreed, 67.1% stated

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agreed, 5.5% stated not enough agreed, 2.7% stated no agree, and 1.4% said strongly disagreed. The data can be illustrated in Figure 8.
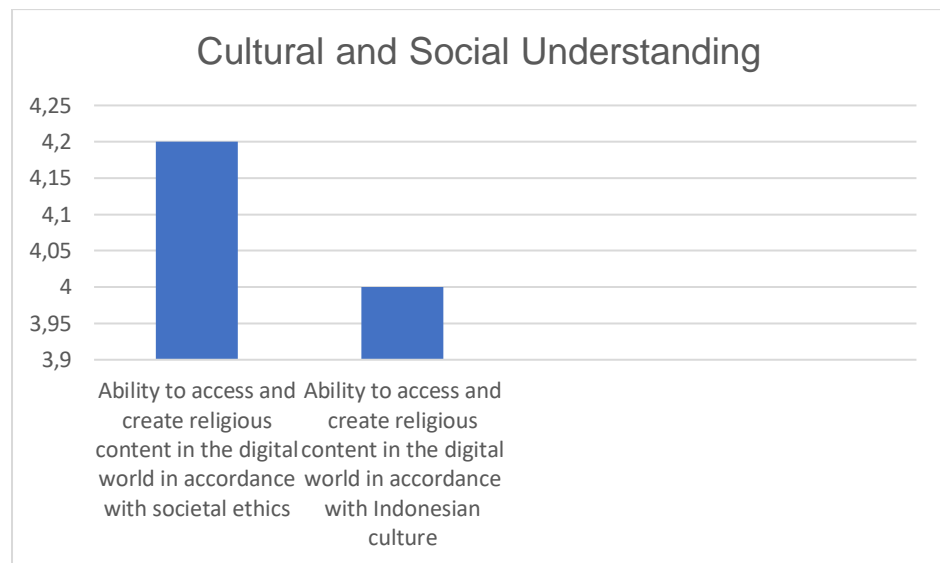

Figure 8
Cultural and Social Understanding

Based on the graphic above, could be described the value of the first indicator namely 4.2 and the second indicator 4.0. The average value of the two indicators for cultural and social understanding is 4.1. Referring to the interval table then the value of 4.1 is included in the good category. This data shows that the ability of Islamic education students to understand the ethics of Indonesian society and culture in digital literacy is quite good.

8) E-Safety

The eighth component is e-safety. *E-safety* is understanding security in interacting in the digital world. On this component, the researcher analyzes the ability of students to understand security for surfing in cyberspace. Researchers detail the component of e-safety into three indicators: the ability to understand security in accessing the information, the ability to convey an idea or religious information on the Internet, and the ability to understand security for making religious content on the Internet.

Based on the questionnaire, obtained results that on the first indicator, 27.4% stated strongly agreed, 63% stated agreed, 8.2% stated not enough agreed, and 1.4% stated no agree. Next, the second indicator obtained that 26% of Islamic s education students stated strongly agreed, 63% stated agreed, 9.6% stated not enough agreed, and 1.4% stated not agree. While the third indicator obtained that 24.7% of Islamic education students stated that strongly agreed, 61.6% stated agreed, 11% stated not agree enough and 2.7% stated not agree. Furthermore, the data can be shown in Figure 9.
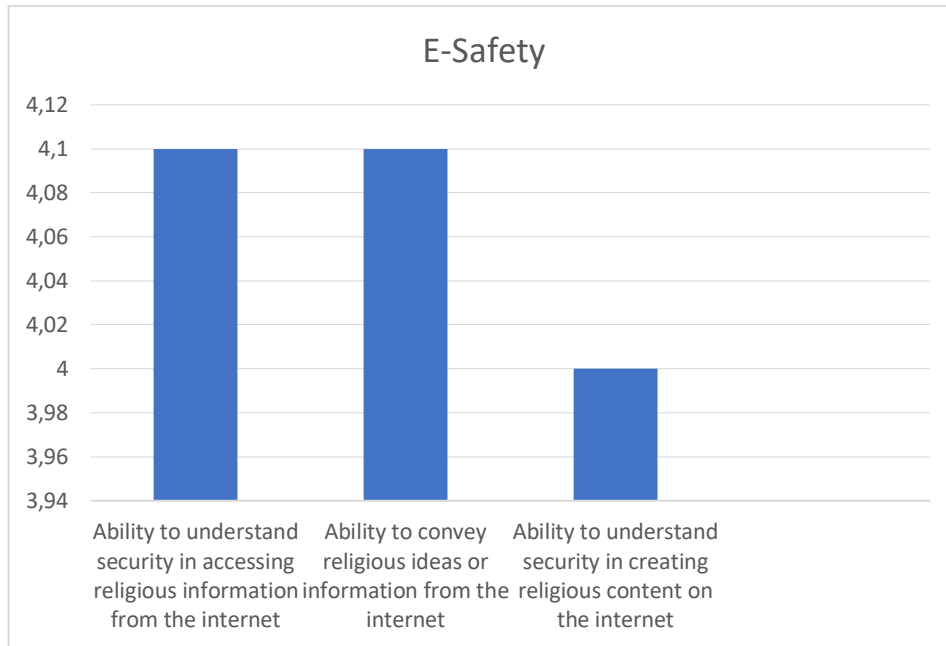
Figure 9
e-Safety

Based on the graphic above, we can describe the value on the first indicator namely 4.1, the second indicator 4.1, and the third indicator 4.0. The average value of 3 indicators is 4,1. Referring to the interval table, the value of 4.1 is included in the good category. This data shows that Islamic education students' ability to understand security in access, deliver ideas or information, and create religious content in the digital world is quite good.

3.2. Analysis of Religious Digital Literacy of Islamic Education Students

Based on the description above, the eight components of digital literacy are functional skills and beyond, creativity, collaboration, effective communication, the ability to find and select information, critical thinking and evaluation, cultural and social understanding, and e-safety. After conducted analysis, the component of functional skills and beyond obtained an average rating of 4.4 in a good category, the component of creativity obtained an average rating of 3.6 in a good category, the components of collaboration obtained an average rating of 3.6 in the good category, the component of effective communication obtain a grade point average 4.0 in the good category, the component of the abilities to find and select information to obtain a grade point average 4.2 in the good category, the component of critical thinking and evaluation obtain a grade point average 4.0 in the good category, the component of culture and social understanding obtain a grade point average 4.1 in a the good category, and components e-safety obtain the average value is 4.1 enter in the good category. Could be outlined in Figure 10.
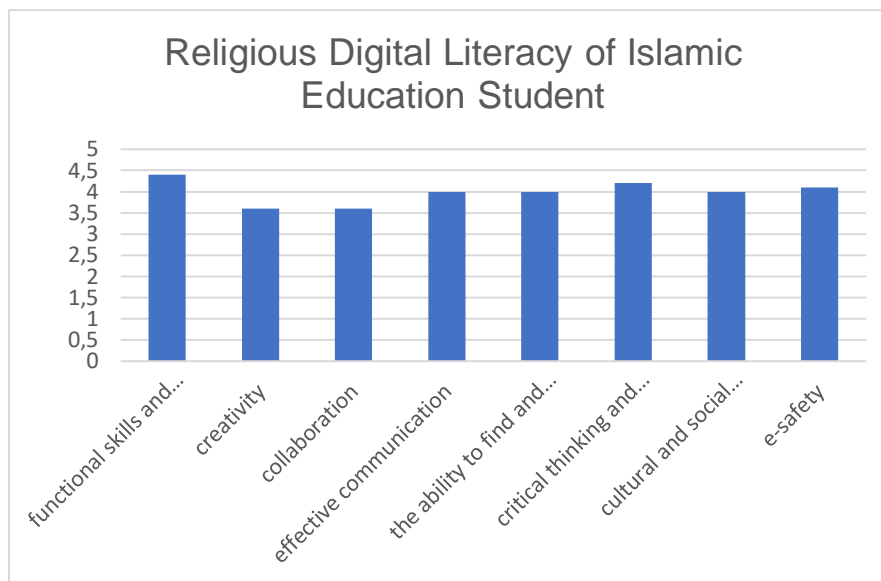
Figure 10
Religious Digital Literacy of PAI Student

Based on the description above, the average value of the whole in a manner from the ability of digital literacy is 4.0. This data shows that the religious digital literacy of Islamic education students at Indonesia State Islamic University including in the good category.

3.3 Discussion

Religious digital literacy is a must for Islamic education students. As prospective Islamic religious teachers who will educate the generation of Islam, Islamic education students are necessary literate in digital literacy. The development of technology and information continues increasing, requiring Islamic education students to own religious digital literacy ability. Contents of religion in context presently are not only obtained through print media such as books, magazines, or newspapers. With sophisticated technology, change the old paradigm of paper-based to Internet-based. Jeffrey et al. as quoted by Ana and Sandro that training in digital literacy for the student is essential in context development and expansion from the more developed digital society.[27]

As well as for information and religious references. At the moment reading reference religion, students of Islamic education students can read digital books, search information from Youtube, Instagram, TikTok and other features. Increasing digital literacy will add competence in finding religious information from digital media. This statement is in line with the results of the study by Prihatini and Muhid that ability of digital literacy of youth Muslim influential to behavior internet usage in accessing sites with Islamic content.[28]

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[27] Ana Isabel Santos and Sandro Serpa, "The Importance of Promoting Digital Literacy in Higher Education," *International Journal of Social Science Studies* 5, no. 6 (May 24, 2017): 90, https://doi.org/10.11114/ijsss.v5i6.2330.

[28] Millenia Prihatini and Abdul Muhid, "Literasi Digital terhadap Perilaku Penggunaan Internet Berkonten Islam di Kalangan Remaja Muslim Kota," *Journal An-Nafs: Kajian Penelitian Psikologi* 6, no. 1 (May 24, 2021): 23–40, https://doi.org/10.33367/psi.v6i1.1307.

Also in line with the results of Silvana and Cecep's research that young groups need digital literacy because it positively impacts understanding and skills in using the digital media that is used as source information.[29]

Digital literacy is also necessarily owned by Islamic education students as Islamic religious teacher candidates. Even the moment Islamic education students become a teacher at an institution of education is also necessary to strengthen their ability digital literacy through training, workshops, and other activities. In line with the results of the study by Shalihah et.al, one shape that strengthens teacher professionalism is strengthening teacher digital literacy through training and workshops. Strengthening religious digital literacy, directed at the teacher's ability to make religious content forms make Islamic religious learning videos and learn the Quran.[30]

These activities are urgent because necessary for later students of Islamic religious education have become Islamic religious teachers in a school, and it can give reinforcement and enrichment to the students by utilizing digital media, for example, YouTube. With the ability religious digital literacy possessed, Islamic education students provide the correct information to students and even strengthen the play repeatedly by students, making it easy in the learning process. This statement is in line with Spiers and Bartlett's explanation that implementation from making essential digital content used in class and capable becomes a method as effective as the teacher can do it in the learning process.[31]

Next, things are urgently owned by students of Islamic religious education as teacher candidates religious in digital literacy is the ability to find and select religious information acquired from digital media. The ability to find and select religious information from digital media is needed so that Islamic education students as capable teacher candidates, present as well as convey information to their students with valid information, be spared from hoax as well as could be held accountable. The ability of Islamic education students to find and select religious information from this digital medium including one part from the component of digital literacy the ability to find and select information.

Ability to find and select the information that each student in digital literacy must have the basic essential knowledge. With this ability, the information obtained from *Instagram, Youtube,* and G*oogle websites* or features others could review well. After studying information, Islamic education students will proceed to the stage of selecting information. Stages selection information required information religious is valid and capable of accommodating conditions culture and traditions in society. Sometimes religious information from the Internet can touch on existing traditional religions that happened in Indonesia. So, on stage, Islamic education students select religious information before shared to others to the students.

This statement is in line with the results of the study that the relation digital literacy coping hoaxes news in digital media lies in the cognitive role to

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[29] Hana Silvana and Cecep Darmawan, "Pendidikan Literasi Digital Di Kalangan Usia Muda Di Kota Bandung," *PEDAGOGIA* 16, no. 2 (August 20, 2018): 146, https://doi.org/10.17509/pdgia.v16i2.11327.

[30] Aas Siti Sholichah et al., "Penguatan Profesionalisme Guru dalam Mengembangkan Literasi Digital Kegamaan (Studi di SMP Islamic School al-Bayan Jakarta)," PTIQ Jakarta.

[31] Hiller A. Spires dan Mellisa E. Bartleet, *Digital Literacies and Learning: Designing a Path Forward,* Friday Institut for Educational Innovation. (2012).

verify every piece of information which is accepted. Even at a high level, ability capable digital literacy helps an individual obtain information alternative to invalid information.[32] Also in line with the study of Nugroho and Nationalita that dimensions of the ability to find and select youth information become digital literacy with the highest score in each city.[33]

Then, the preserved component that is essential in religious digital literacy is creativity. On this component, Islamic education students show creativity in the digital world through diverse activities for example making content *on Youtube* and so on. With the development of content creator on account *Youtube,* then this capability becomes an opportunity and encouragement for Islamic education students to develop creativity and religious digital literacy. Participation and activeness in making religious content in the digital world are positive points for Islamic education students as Islamic religious teacher candidates. Willing Islamic education students to hone their creativity in making content religion in the digital world, literally no right away to hone their ability to create exciting learning media. So, the ability of Islamic education students to make content could be used to convey learning with exciting videos

4. Conclusion

Religious digital literacy is an ability that must be possessed by Islamic education students as prospective Islamic teachers. This ability is needed so that Islamic religious education students, as future teachers, can search for and verify spiritual information obtained from the internet and be able to convey valid information to students. The ability of religious digital literacy includes the ability of functional skills and beyond, creativity, collaboration, effective communication, the ability to search and select information, critical thinking and evaluation, cultural and social understanding, and e-safety. Based on the results of the analysis, the data obtained that the ability of religious digital literacy of Islamic education students at the State Islamic University of Indonesia is good.

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[33] Catur Nugroho and Kharisma Nasionalita, "Digital Literacy Index of Teenagers in Indonesia," *Journal Pekommas* 5, no. 2 (October 19, 2020): 215, https://doi.org/10.30818/jpkm.2020.2050210.

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